

QUESTIONS OF THE HOUR



WHAT
ARE THESE TWO
OLIVE TREES ETC
LEVI 4:11-14

WM SOMMERYLL E
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I 13.4

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No. December, 1900. 12

WILLIAM R. JENKINS,
Publisher, Bookseller, Stationer and Printer,
Publisher and Importer of FRENCH BOOKS.
851 & 853 SIXTH AVENUE,
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A Monthly Journal devoted to Missionary Work in the
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Olive Trees



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ZECH. 4: 11-14.

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1900.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

DECEMBER, 1900.

12

QUESTIONS OF THE HOUR.

THE TWO OLIVE TREES.

Fifteen years ago the minister of the Second Reformed Presbyterian Church, New York, contributed the outline of a sermon on this subject to the *Christian Nation*. The discourse was based on the words, "Then answered I, and said unto Him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto Him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And He answered and said, Knowest thou not what these be? And I said, No, my Lord. Then said He, These are the two anointed ones, that stand by the Lord of the whole earth."—Zech. 2:11-14.

In an editorial introducing the *Herald of Mission News* to its readers under the name of OLIVE TREES, a few sentences were taken from that outline in explanation of the Scripture symbol on its cover. And now it is published in full, that there may be no misapprehension as to the great truth to which OLIVE TREES desires to give prominence in its record of missionary facts and its advocacy of world-wide evangelism:

These words have been fruitful of controversy. That the candlestick, all of gold, with the seven lamps thereon, repre-

sents the Church is very clear from many passages of Scripture, but what is the meaning of the olive trees? In reply to the inquiry of the prophet, who confessed that he was unable to grasp the import of that part of the vision, the angel said, "These are the two anointed ones, that stand by the Lord of the whole earth." A very popular idea is that the two anointed ones are intended to represent civil magistracy and the gospel ministry; but I think it is only necessary to consider for a moment the relation that these ordinances sustain to the Church, and their peculiar offices, to see at once the fallacy, not to say absurdity, of such an opinion. While these are important *channels* of blessing to the Church, they cannot be regarded as in any sense or in any measure the *source* of those gracious influences that the Spirit communicates through its various ordinances. But the olive trees are here described as the source of the oil that feeds the seven burners; and does not this teach us that the two anointed ones, as symbolized by olive branches *emptying oil out of themselves*, must be divine?

The only view that satisfies the requirements of the vision regards them as intended to shadow forth the Lord Jesus Christ in the exercise of His kingly and priestly offices. This idea is in full and exact harmony with the teaching of this:

prophet, when, further on in this record of wondrous revelations made to him, he speaks of our Lord as a "priest upon His throne." And what said our Saviour to the eleven before he left them? "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, *I will send Him unto you*"—the exercise of His kingly authority. In the same discourse He promises, "*I will pray the Father*, and He shall give you another Comforter, that He may abide with you forever"—the exercise of His priestly intercession. In this way He clothes the gospel ministry with power and vitalizes the ordinances of His house.

The source of life and power in the Church has three leading characteristics:

1. It is *self-acting*. Planted on either side of it, the branches of the olive trees extend over the candlestick, and distil the oil into the feeding bowl on the top thereof. As you will observe, there is no crushing of the berries, and there is no incision made in the trees in order to secure the oil; but, as revealed to the prophet in the vision, the branches *empty* the golden oil out of themselves. As the sap communicates itself to the branches of the vine, clothing them with foliage and rich clusters of fruit, so these olives are self-imparting. Out of this living fountain there is a *free and unobstructed flow* of oil. So the Saviour says, "I will pray the Father and He *will give*," and "on going away *I will send*." Having become obedient unto death, even the death of the cross, the Lord Jesus has been exalted to the right hand of the Majesty on high, and into His hands have been committed the influences of the Spirit in all their plenitude; and He bestows those gracious influences *freely*. The gospel does not offer them to us on any condition whatever. It brings us a full and great salvation, including pardoning mercy, justifying merit, and sanc-

tifying grace, and all the benefits that flow from them in time and eternity. It brings these infinite blessings, and, spreading them before us, says, "Whosoever will, let him take the water of life freely." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy wine and milk without money and without price." "Freely" is the climax of all gospel revelations.

2. It is *inexhaustible*. The oil is here represented as flowing, not out of one or more vessels that would sooner or later be exhausted, but from living trees that drew from the soil its richness, and gave it off through appointed channels to the seven burners. So the Saviour says to the members of His mystical body, "Because I live, ye shall live also." And the apostle says to believers: "Ye died and your life is hid with Christ in God; and when Christ, who is our life, shall appear, ye also shall appear with Him in glory." In the same epistle he writes: "For in Him dwelleth the fullness of the Godhead bodily; and ye are complete in Him which is the head of all principality and power." The meaning seems to be that there is no need that we should look to human learning, as if there was some defect in the teachings of Christ; or to human strength, as if His right hand and outstretched arm were unable to save; or to human merits, as if His righteousness was insufficient to meet our wants. When the Lord ascended up on high He received gifts for men, and of those rich and boundless gifts He will not fail to communicate to the Church more and more largely. Through the golden pipes of ordinances He will pour into our souls fresh supplies of the spirit of love and holiness, given to Him as our living head without measure. In this way He will enable us to keep our light burning, amid all the opposition of enemies. Look to the lamp of the early Christian

Church, not extinguished by the fury of the ten persecutions of imperial Rome. Look to the Waldensian Church, that some one has likened to a "star gleaming lonely, but brilliant, amid the fastnesses of the Alps during the dark night of papal ascendancy in Europe." Look to the Covenanter Church in Scotland, when the lamp of divine truth was borne in the hands of a few faithful men, who kept it burning at the sacrifice of property and life. And what has been found true in the past will be proved true in the future.

The Lord lives and reigns to bless His people and prosper the Church in all its true interests. With Him is the residue of the Spirit, and He has engaged to confer this, the source and substance of all blessing, in overflowing plenitude. "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour My spirit upon thy seed and My blessing upon thine offspring; and they shall grow as among the grass and as willows by the water-courses." Nothing that can contribute to the progress of the truth, the spiritual good of His faithful people, and the everlasting glory of His cause, shall ever be wanting in the ordering of His mediatorial dominion. "The Lord will give grace and glory."

How precious is the truth that we have a Saviour who is in no respect wanting in power, wisdom and grace! In no situation of peril shall He be found unable to defeat our foes, nor in any enterprise to which we put our hands shall He prove unable to accomplish all that He has purposed to effect through our instrumentality. In all our weaknesses and trials and wants we can come to Him and we shall be satisfied out of His fullness. All that we require comes to us from an ever-living and therefore exhaustless source.

3. It is *near to us*. The olive trees were one on the right side and the other on the

left side of the candlestick, teaching us that the Lord is always at our side. And the interpreting angel in his explanation of the figure speaks of the anointed ones as "standing"—a posture that denotes life and readiness to act, and so implies the readiness of our exalted Lord to bestow in the exercise of His priestly and kingly offices the blessings of salvation. We are very apt to think of the Saviour as far away and make Him the object of distant worship, whereas He is always close at hand. There is no make-believe, but living and glorious reality in the old promise, "Lo, I am with you always, even to the end of the world." Oh! what unspeakable inspiration there is in this gracious assurance in our straits and trials. Are we poor and despised? Are we feeble in ourselves? Or are we called to tread some path of trial that seems to run in the face of our interests? The Priest upon His throne, whom ministering hosts adore, is at our side in all the glory of His almighty power and in His boundless grace and mercy.

The special fitness of the Saviour as the only source of life and power in the Church is revealed in two facts:

1. *He has been set apart for that purpose*. The term "anointed" always carries with it the idea of consecration to office. I suppose the primary reference of the words "two anointed ones" is to Joshua as priest and to Zerubbabel as prince, but to these men simply as shadowing forth what was united in Christ. It was necessary to hold this idea before the mind of the Jews, as under the former economy these offices were divided between two tribes and two families. But when Christ was in His glorified humanity made Head over all things, He was to reign as a priest upon His throne. So the apostle says, "Him hath God exalted with His right hand to be a prince and a Saviour to give repentance to Israel and the forgiveness of

sins." In Him the two offices are combined and operate together to save and bless His ransomed Church. As the olive trees were one on the right and the other on the left side of the candlestick, their branches extending over it, so the Lord is near to and overshadows the Church, holding in one hand the scepter of universal supremacy and in the other the censer of prevalent intercession.

2. *He has at heart the glory of His Father.* In the phrase, "The Lord of the whole earth," there is, in the opinion of the best interpreters, a distinct and definite reference to the Father, as universal proprietor, representing the Godhead in the scheme of redeeming love; and the Son in the combined exercise of His kingly and priestly offices "stands by" Him. When the fullness of the time was come He was sent forth to redeem them that were under the law; and having finished the work that was given Him to do and having been by the right hand of God exalted, He sends forth the Spirit to

act as His representative and agent in the conquest of the world. He has been invested with all power in heaven and on earth, and has on His vesture and on His thigh a name written, "King of kings and Lord of lords"; and in His priestly pleadings before the throne He is claiming and asserts, on the ground of His finished work, the right of God to the homage of all creation. He is true to His covenant engagements and "stands by" His Father.

In taking leave of this subject, be it ours to live beneath the grateful shadow of these two olive trees. If we receive the gracious influences of the Spirit, as imparted through the ordinances of the Church, our path shall be as a shining light in this dark world. Our minds shall be so enlightened that we shall have a clear understanding and a correct appreciation of the truth, and our hearts shall be so enlarged that we will run in the service of God. Then shall we "shine as lights in the world, holding forth the word of life."

"I will give power unto My two witnesses. * * * These are the two olive trees," etc. Rev. 11 : 3, 4.

Let the cross of Christ and the crown of Christ be held forth in all the fullness of their meaning by the Church in the exercise of her priestly and kingly functions, and every error, both of doctrine and practice, that has ever polluted the Church and ruined souls receives its condemnation. * * *

These two witnesses are essential and characteristic elements of every true church. The possession of these makes her a church; the want of these is proof of apostasy. * * *

Whenever, in any case, it comes to this, that the visible Church becomes pervaded by the spirit of the world, or the perversions of error, to such a degree that her worship and government no longer bear testimony to the cross and crown of Jesus, then these witnesses are dead; from such a worship and government the life has departed, and what remains is a mere form, a lifeless corpse. If the atoning blood and all-sufficient intercession of Jesus be not the very spring and life of worship, it is as worthless as the mummeries of heathenism; and if the authority of Jesus be not the spring and guide of discipline or government in all its acts, it is destitute of spiritual power, and as worthless as an Egyptian mummy.—*Selected.*

NEWS OF THE CHURCHES.

ABROAD.

SUADIA, SYRIA.—OLIVE TREES is glad

women's meeting in Suadia, and another of the girls in the boarding school.



WOMEN OF SUADIA, SYRIA.

to be able to give its readers a picture of some of the women who attend the

In a brief letter, dated Oct. 8, Miss Cunningham says:

The picture of the women was taken quite unexpectedly after our meeting, so that there was no time for any preparation, and is a very good picture. Unfortunately ten of our most regular attendants were unavoidably absent through sickness; but the photographer thought he had enough, especially as most of them had babies who were not inclined to keep still. The other picture was taken immediately afterwards, and is also a good picture of the girls in the boarding school.

We have had splendid meetings here all summer, and yet the gospel seems to make no permanent impression, but we know that God who is giving us this sowing time will also give a reaping time, even though our hands may not be permitted to gather the sheaves. Two of the girls have gone to Latakia for further training. We are always short of teachers, and as both these girls are Church members, I thought it best to give them the additional training that they might be of more service to the Church.

Another letter, dated Oct. 26, contains other items of interest: We had some difficulty in securing a teacher for the boys' school. M. Hanna would not return unless we increased his wages, and we did not think it right to give him an increase. The teacher we have at present is quite inexperienced, as it is his first school, but he seems to be doing well, and if he can get over his homesickness will probably make a good teacher. He has had the advantage of Christian training, being a child of the Church. His father has been Colporteur in Antioch for many years. The boys I wrote to you about in August are both back in school, one here and the other in Latakia. The one in Latakia, after making a good stand, went back to his bread-making on Sabbath. Of course, the pressure was great, and although I am sorry that he gave in, I have

by no means lost all hope of him. Still, it was a disappointment. What is to become of our boys and girls is a problem. There is no such a thing as religious liberty here. It is not only from their friends and relations, as in the case of the Greeks, but in addition the Government steps in and claims the boys as soldiers. Then the parents of the girls marry them to the man who is willing to give the largest price for them, and they have no say in the matter. I have two girls here at present who have been in school three years. The father deserted the mother when the youngest was a mere baby, and she supported herself and the children by begging. After an absence of seven years he suddenly reappeared and persuaded the mother to go with him to Mersina. She had in the meantime put the two girls and a boy in our school. She told me to take care of the children and she would go and see what kind of a home he had and come back for them. When she arrived at Mersina she found another wife and family there, and she died, according to report, of a beating from him a few weeks after she landed in Mersina. I heard nothing more from the father until last week, when he suddenly appeared and claimed the girls. He wanted to engage the eldest, who is about twelve, and a nice, good girl. He was accompanied by an evil-looking ruffian who, I have no doubt, was the one who was going to buy the girl. I told him that he had forfeited all right to the girls by his desertion of them, and that I would not give them up unless he paid me what I had spent on them. The evil-looking companion wanted to know if that was the contract I made with the mother, but I told him it in no way concerned him. The girls were afraid to go near him for fear he would take them by force. However, he went off without them. It is heart-breaking to think of our girls being forced

to go away with any one their people choose for them. We can only follow them with our prayers. We are con-

We are all in our usual good health here. We had a bit of an earthquake a few weeks ago, but no harm done.



GIRLS' SCHOOL, SUADIA, SYRIA.

strained to cry, "How long, Lord, shall these things be!" To our impatient eyes it seems long, but with God a thousand years are as one day.

MERSINA, ASIA MINOR.—A letter from Rev. R. J. Dodds, under date of Oct. 20, contains the following items: Dr. S. A. S. Metheny's resignation is a deplorable

loss to this Mission, as we view it; but the Lord orders His own work as He chooses, and no doubt always for the best.

Miss McNaughton and Miss Sterrett are both hard at work as usual. Their schools have opened auspiciously.

I have been unable to spend a Sabbath in Mersina since the return of the missionary ladies, but the services are being held regularly and are well attended.

CYPRUS.—Through the courtesy of Miss Mabel Doig, we are allowed to take the following items from a letter written to her, as a representative of the C. E. Society of Second New York, by Rev. Henry Easson:

The chapel repairs have made a great improvement. The raising of the roof about two feet from the ceiling and extending the eaves about four feet, thus shading the sides of the chapel for a good part of the day, makes the place much cooler. Then in the east end of the chapel there were no windows, and so we put in two, and last but not the least, the windows before only opened a little at the top, but we have changed them so they can be opened both at the top and bottom, and this makes a nice circulation. The people are pleased, and I am sure we are all thankful. Our bell has just come, and we will soon have it up in the new tower which was built for it, and then those who are late cannot say that they did not know the time.

Last week I took Demetrios and went to Famagusta. We found some friends there and on Friday night we had a meeting in our room. There were about twenty-three present, and after the sermon five or six of them stayed to talk about Freemasonry.

The laws of the Greek Church forbid their members to join the Masonic Lodge, but still many of them are Masons. They

are having an election of a new archbishop and there are two candidates, and the enemies of the Bishop of Cittium published in their paper in Nicosia that he was a Freemason, and he brought a suit against the editor for slander, and there is great excitement, and everybody now is asking about Masonry. The bishop, although he says that he is not a Mason, does not seem to know much about the society, only that the Synod disapproves of it. And the people have been taught to consider the word Mason to mean the same as an atheist or one who does not believe in Christ.

The leaders here and in other parts of Greece and its islands have taken advantage of this idea of the people and so they call all Protestants Masons.

We are now taking the opportunity to explain to them what Masonry is, and that our Church and many other Protestant churches do not accept Masons into their Communion. So I, expecting to be questioned, had taken some tracts with me and we read and translated many things to them. They wished to keep the tracts and study them and perhaps translate them, so I left what I had with them and told them I had more.

In the law case there were Masonic lawyers on both sides, so they were very careful not to let out anything bad about Masonry.

One of them asked the Bishop, "Do you know that the Prince of Wales is a Mason?" He answered, "No, I did not know it." "Is he not a good man and a Christian?" "Yes." "Well, he is the leader of the Masons in England, and so it can't be very bad."

We think this discussion will do good. I sent word to an editor who was writing against Masonry that I would give him all the points he wanted if he would only let me know.

NEW HEBRIDES.—*The Messenger* (Melbourne, Australia) for October, 1900, takes the following items from a letter written by Rev. J. Noble Mackenzie, at Santo, Aug. 20: "Immediately after posting my last letter news reached us that the people of Valpe had burned down the school and teacher's house. The teacher died more than a year ago, and we had been unable to find a successor. Most of the school attenders, however, kept together under the leadership of the only baptized convert among them, in the hope that they might soon get another teacher, but when this man also died the heathen thought it a good opportunity to have done, once for all, with Christianity, and so burned the school and teacher's house.
* * *

"My health was then so poor that I had to put off visiting them until after Synod. Two events of importance to Valpe happened in the interval. First, the widow of the teacher, who had gone home to Nguna after her husband's death, married again, and when we called there on our way home from Synod, she and her new husband joined us as volunteers for Valpe. Second, the high chief and main instigator of this and other troubles died. Thus, when we visited the place two weeks ago, we not only had a teacher to leave, but we got them to promise to build a house, and the work is now well forward. * * *

"On our return to Nogugu we had the joy of handing to our people the Gospel of Mark, which I had finished printing a few days before leaving for Synod. This is the first complete portion of Scripture translated into the Nogugu language, and my great desire now is to translate more as soon as possible."

AFRICA.—The body of native clergy in Uganda now numbers twenty-four—nine priests and fifteen deacons. The first converts in Toro were baptized on May 3,

1896. At the present time the number of baptized Christians is about 545, while a number of converts are under instruction for baptism. There are three big central churches—Mboga, Butiti, Bamutenda—and about forty out-stations. Each center is commanded by a leader, and the little out-stations have each their own native teacher, who preaches and teaches and lives the Word daily. On Sabbath, July 1, there were seventy communicants at Bamutenda, not counting those at the out-stations. At the same church, on the 8th, the Rev. A. B. Fisher baptized forty-nine converts, and he hoped to baptize twenty more on the following Sabbath. All have been well tested and taught.—*C. M. Intelligencer*.

JAPAN.—*The Chinese Recorder* contains an article from the pen of Rev. Mr. Loomis, in which he records the following facts in reply to writers who insist that Christianity has no hold on the educated classes in Japan: "A judge of the Supreme Court, regarded as one of the ablest and most learned men who have ever occupied that important position, died in Tokyo a few months ago as a devoted Christian. Two battleships of the first class in the Japanese navy are commanded by Christian captains. The honored President of the Lower House is a very devoted member and elder in the Presbyterian Church, and there are thirteen or fourteen other Christians in the present Diet. The Minister of Foreign Affairs and the Secretary of the Prime Minister are Christians. There are three Christian professors and upwards of sixty members of the Young Men's Christian Association in the Imperial University of Tokyo. There are thirty Christian associations among the students in Japan, and a total membership of 850. The sale of Scriptures in 1899 was 77,203 volumes, and the receipts from such sales over £700. A

writer in one of the Tokyo secular papers thus sums up the reasons for encouragement on the part of Christians as to the results of the past year: "The rapid strides made by Japanese Christians in educational work in Korea, the launching of a gospel ship for mission work in the Inland Sea, the establishment of a house for discharged convicts, the opening of reform schools for young criminals, the formation of the Young Men's Reform Association—are all events of such importance that they deserve our careful consideration.'"

AT HOME.

ALLEGHENY, PA.—Attention is called to the following items from Central Board: *Financial Statement.*

From the following figures the Church can learn the exact financial condition of the different Mission funds:

	Oct. 1, Overdr.	Receipts.	Expendi- tures.	Nov. 1, Overdr.
<i>Southern,</i>	\$675.29	\$584.99	\$343.03	\$433.33
<i>Indian,</i>	895.14	746.11	233.33	382.36
<i>Chinese Home.</i>	196.31	145.33	50.60	101.58
Oct. 1, on hand.				
<i>Domestic,</i>	854.60	544.57	3,098.50	1,699.33

The collection for Domestic Mission was taken up September, first Sabbath; that for Indian Mission, October, third Sabbath, and that for Southern Mission, November, first Sabbath. To pay one-half of the amount appropriated by Synod to the different Presbyteries, the Domestic Mission Fund was overdrawn \$1,699.33. *Southern.*

Rev. J. G. Reed has accepted the appointment as superintendent of the Southern Mission, and expects to take charge about Dec. 1. Miss McCartney has been acting as superintendent since the opening of the school. All the teachers have arrived, and are at work. Mr. Pickens is at Pleasant Grove. Valley Creek School

will be continued, provided that it can be carried on without additional expense.

Indian Mission.

On account of the prevalence of the smallpox, Mr. Johnston did not leave for the Mission. The quarantine seems to be very strict. It will be some time before it is removed. According to the last account, seventeen of the children were suffering from the dreaded disease.

Home Chinese Mission.

The resignation of Mrs. Boneland takes place on the 1st of December, much to the regret of the Board. Her services have been very satisfactory. No arrangement has as yet been made for a successor. The Mission has not been abandoned. The room in which the school is held has not been given up. It is probable that before long some definite announcement with reference to its future will be made. Last month the attendance was nineteen.

J. W. SPROULL.

NEW YORK.—On Thursday, Nov. 1, 1900, a Commission of New York Presbytery met in Harlem to ordain and install licentiate I. A. Blackwood pastor of the Fourth Church, New York. Rev. W. M. George preached an appropriate sermon from the words, "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." Rev. 2:1. Then the moderator, Dr. Foster, put the usual queries to the candidate and led in the ordination prayer. The three ministers in Manhattan and Brooklyn extend a hearty welcome to Mr. Blackwood to take part with them in the gospel ministry, and wish him good success in his field of labor.

On Monday, Nov. 19, Rev. A. I. Robb, of Tak Hing, China, met with the Board of Foreign Missions to confer in regard to the missionary operations of the Church in that field. He spent two Sabbaths in

the city and addressed the four congregations, telling in a very interesting way the story of what had been accomplished up to the time when the missionaries were forced to leave the field. He expects to visit Boston, Newburgh, Philadelphia, Pittsburgh and Allegheny during the month of December, and it is the desire of the Board to have him reach as many places as possible while in this country, the facts and incidents that he relates being the very kind of information that is needed to awaken the interest of the people and call forth their intelligent support.

ST. LOUIS.—The Reformed Presbyterian congregation of St. Louis observed the sacrament of the Lord's Supper on the second Sabbath of November. Licentiate G. W. Benn, now stated supply at Staunton, Ill., was assistant. The occasion proved to be very solemn and impressive, the spiritual tone being marked. Thirty-six sat down at the Lord's Table. There was an accession of two, one by profession and one by certificate. Though few in numbers, the members of this congregation are feeling much encouraged, and more hopeful for the future than for many years past. Rev. Mr. Pearce is proving himself the right man in the right place, and his wife promises to be a very efficient helpmeet to him. ***

WYMAN, IA.—Annual report of L. M. Society of Rehoboth, Ia., August, 1900: As we come to the close of another year and take a review of the many favors and blessings received through the past, both as a society and as individuals, we can say we have great cause of sincere gratitude to God. Death has not entered our ranks, though some of our members have been brought very low. But in answer to prayer on their behalf their lives have been spared, and, although a few are not able to be present at all our meetings, and

our average number not large, yet they manifest their love for the work by sending their contributions—a most important part in the prosperity of a society.

We have seventeen members, have held twelve regular meetings and, beside our regular work, have sent a box of clothing and literature to the Cincinnati Jewish Mission and furnished a bed for the Indian Mission. Our meetings are interesting; and we trust profitable. We have received letters from some of our missionaries and other Christian workers, and have been encouraged in meeting with our beloved missionary, Miss Alice Carithers, at a reception in her honor at the home of one of our kind members, Mrs. J. R. Cannon. We enjoyed a delightful afternoon there, hearing a cheering report from our Indian Mission. Such meetings tend to enlarge our interest, and should influence us to pray more earnestly for the work and workers. Another reception was given the society by another of our large-hearted members, Mrs. T. J. Martin, in honor of her relatives, Mrs. Wilson, of Youngstown, O., and Mrs. Maxwell, of Beaver Falls, Pa. Our pastor and other friends were present and encouraged us by their counsel and prayers. Delicious refreshments were served at both these meetings.

As we enter upon another year, may we be enabled to manifest our gratitude for the past by greater liberality and activity than we have ever shown before, as God is calling us in His providence by opening up the way for enlarged missionary work on every hand.

E. GRAHAM, *Sec.*

TREASURER'S REPORT:	
Foreign Mission	\$20.20
Southern Mission	17.55
Chinese Mission	18.00
Domestic	20.75
Thank offering	22.00
To furnish a bed in the Indian Mission	7.75
Total	\$106.25

Mrs. L. M. SAMSON, *Treas.*

MONOGRAPHS.

MISSIONARY LIFE ON THE NEW HEBRIDES.

Through the kindness of Dr. John G. Paton *OLIVE TREES* is able to give its readers these notes, written Aug. 30, 1900, by his son, Rev. Frank H. L. Paton, of West Tanna:

My last notes closed just before Synod, so I must go a good way back. The Synod was held at Port Resolution, and was one of the gladdest and most helpful I have been at. There were some new faces among us and some old ones back again. Among the latter we were specially glad to welcome our sister to our midst as Mrs. Gillan. Though we shall meet only once a year at the oftenest, yet Malekula seems nearer to us than Melbourne. We have all flown from the old nest now, but I know that the loneliness there is gladly borne for Christ's sake.

We were also glad to welcome to our midst Dr. and Mrs. Mackenzie, who go to East Santo. Mr. Copeland, too, was with us and deeply touched our hearts by his address on the Fathers of the Mission and the heroic days of old, while Mr. Inglis brought us the greetings of the New Zealand Church.

Altogether the Synod was a time of sacred fellowship one with another, and when the end came it was hard to say farewell. Solemn things had happened since we had met before. What would be the record when we met again? Would we ever all meet again to hold counsel with each other and strengthen one another in the Lord? Such thoughts made our farewell meeting a very solemn time to us all.

Our mail was a full one, and the sympathy which came to us from all quarters deeply touched us.

We found all well at Lenakel on our return. A week later we opened up a new out-station right in the heart of Tanna, at a village belonging to a great war chief called Narkat. We had no full teacher to place there, but Nausian, one of our assistant teachers, volunteered to fill the difficult post till we got a fully qualified teacher from another island. I at once gladly accepted Nausian's offer, and he has done good work there ever since. Nausian is a fine, earnest man, a good reader and a splendid speaker. Indeed, I am not sure that we could get a better man for the post. Yet four years ago that man was a wild heathen and a very violent man when roused. God has blessed him wonderfully in his new undertaking, and we have great hope for the future.

Another event that greatly cheered us was the volunteering of two of our assistant teachers for Kwamera. Mr. Gillies was in need of native teachers, so I told our people the need, and asked for two volunteers for a term of six or twelve months' service there. The assistant teachers met to discuss the matter, and the result was that Iau and his wife, Iesua, and Kawha volunteered to go. Iesua was our first girl in the house, our little Frankie's first nurse, and the one who, next to Lomai, loved him most. Iau was our first Tanna boy helper, and Kawha was one of our strong men, whose little baby, Iaruel, was left motherless some time ago. We were deeply touched at their volunteering so readily, and after a few farewell words in the church and a parting prayer on the beach, we set out for Kwamera in the "Pioneer." We had a good passage and spent the Sabbath with our fellow-workers, Mr. and Mrs. Gillies. On the

Monday morning we bade farewell to our friends there and to our spiritual children, the assistant teachers. Iau said good-by with his hat over his eyes, and Iesua kept up bravely till the boat shot out from the landing, and then she utterly broke down. The last thing we saw as we pulled away was three figures standing far out on the rocks and waving till they were lost to view in the distance. They are only half trained native teachers with much to learn and much to unlearn, and another might sigh over their shortcomings; but to us who had the joy of leading them out of heathen darkness, and who know how immeasurably they have risen in these four years, they are inexpressibly dear. May God help them to do faithful service. They are our first converts to leave home and friends for Christ's sake, and with all their imperfections we honor them for their willingness to follow Christ at His call.

On the return journey to Lenakel Mrs. Paton was very ill indeed, and the last part of the voyage was done through a heavy sea. But our boat behaved nobly and we arrived safely. Christians in the colonies do not realize how much depends on the missionary's boat, or there would not be such difficulty as there sometimes is in raising funds for good, seaworthy boats. We have never ceased to be thankful for our good boat, "Pioneer," which has brought us safely through so many wild and troubled seas.

About this time a few heathen joined the worship. Our experience has been that when a whole village has taken the worship at once, most of them have soon gone back, and only one or two have stood firm. All our converts have been gained individually, and we have therefore much greater confidence in those who join us amidst heathen opposition. Several have so joined us lately, and their firm

faith cannot but have a great influence on their fellow-villagers. The heathen have been on the whole quiet and friendly of late, but with the growth of the work the heathen anger has been again roused, and at one village called Lemrau our teacher and his party were nearly fired upon. The old chief's grandson stood up and forbade the would-be murderer to fire, so they contented themselves with howling and blowing conch shells. The Christians quietly closed their service and went on their way, but for the present that village is closed to us. Pray that it may soon be reopened to us and to the gospel. The same day I was with another party far inland, and was everywhere received with great friendliness. Every Thursday morning we send out four or six parties to preach the gospel in all directions, and on Sabbath afternoons we visit the nearer villages.

Our arrow-root digging was rather a disappointment this year. We set out for Loanbakel by boat, taking our tents with us to spend a couple of days digging, but we found that the drought had spoilt the crop, and only one basketful resulted from the expedition. We were more fortunate with the arrow root which we planted at Lenakel last year, and next week we hope to make a little.

Two days later Mr. Hume rode up to Lonialapin to bring down Iakar, who was very ill. Poor Iakar just managed to sit up in the saddle long enough to reach Lenakel. Then followed anxious days. Lewi, his wife, attended to him most lovingly and faithfully, but still he grew worse. We had several other serious cases on the station, and it was no small relief to see H. M. S. "Ringarooma" steam into sight. Mr. Hume at once went off for the doctor, and I can never forget the kindly help and advice which he so readily gave us. He did all that was possible in the

short time at his disposal, and then we had rather a rough trip back to the vessel in the dark. But even with all that we could do Iakar became steadily worse, and on Monday, July 23, he passed away.

In Iakar we have lost one of our best teachers. His post was a most difficult one, and for the present no one else can fill it. For he went to his own people who were bitterly opposed to the worship, but could not stop him from building upon his own ground. Iakar did faithful work, and though only one man and his family became Christians, and all the others left their village rather than listen to his preaching, yet he never became discouraged. His faith and courage were magnificent. "By and bye Holy Spirit He work along heart belong altogether," was always Iakar's brave answer. Why he was taken away we cannot tell, for he was doing a work that no one else can do. But still we believe that God's purpose never fails, and Iakar's noble work may at any time bear abundant fruit. Siak, the one who accepted the worship, is a fine strong man, and through him we may be able to do something for Iakar's tribe.

We have also lost Nelbini, one of our assistant teachers. He was ill some months with dysentery, and though we did all that we could think of, he gradually sank. Towards the end he was full of joy at the prospect of going to Jesus. He said that for the work's sake he would like to stay, but for his own he would like to go and be with Jesus. "My heart wants to go, my whole body wants to go," he said, "but it is with Jesus; if He wants me to stay He will make me better; if he wants to take me my heart is glad to go." His peace and joy were an inspiration to us all, and though we miss him sorely in the work, yet his happy death has been an influence for untold good among our people. He is the seventh native fellow-worker

whom we have lost by death in the last two years. May God send us more workers like-minded and like-hearted.

On Tuesday, July 24, we began a week of special services in preparation for our Communion the following Sabbath. The services were well attended, the numbers growing from 192 on Tuesday to 284 on Sabbath. The sifting of candidates resulted in 13 being accepted for baptism. It was an intensely solemn and stirring service. We did not realize before what strides the worship had taken. We have now 73 Church members of our own, besides 13 who were baptized by Mr. Forlong in the north of Tanna, and who have come to settle at Lenakel. In the candidates' classes we have about 170, while the worshipers number fully 400. For all this we thank God and take courage. Pray for our people that they may grow in grace as well as in numbers. Only those who have known them in heathenism know how much they need the grace of God.

At this Communion we had also the presence and help of Mr. and Mrs. Mackenzie, who have been staying with us some weeks before going north to do evangelistic work on Malekula or Aoba. They have helped us very heartily in all the work, and we shall miss them when they go. We have also seen a good deal of Mr. Forlong and Mr. Carruthers, who are also engaged in Christian work.

Our collection at the Communion service amounted to £3.12.0. The monthly collections all go towards the printing fund. They have raised in this way the £28 required for the printing of Matthew, and are now raising funds for the printing of a hymn book containing 61 hymns and Psalms.

The day after the Communion we sailed to Loanbakel and spent the night with Mr. Carruthers, whom we found in good health and spirits. The next day we sailed to our

out-station at Itanket, or more properly, Lopilpil. There we found the work in a most hopeful state, and over 140 natives gathered to the service which we held. We had two Aniwā teachers settled there, but the wife of one of them died lately, so I brought him back with me to Lenakel. I intend to send him back to Aniwā for the present. The other teacher is a much stronger man, and is doing good work.

About this time our hearts were gladdened beyond all telling by the glorious news from Port Resolution that thirteen natives had been baptized there by Mr. Watt. At last the harvest so long prayed for is beginning where God's servants have toiled so faithfully and so heroically throughout the long night. God grant that Mr. Watt may now have the supreme joy of seeing all his people brought to Jesus.

I have many other things noted down to tell, but my notes are already far too long, and my head is like to burst with fever. There is just one thing more that must be told, and I would it were not there to tell. It is that Mr. Hume has utterly broken down in health. He has suffered terribly from fever, and now he has become so seriously ill that an immediate change to the colonies is absolutely necessary. This is a great blow to the work as well as a personal sorrow to us all at Lenakel, and I know that all will join with us in the earnest prayer that Mr. Hume may soon be restored to perfect health and strength.

The steamer brought us a fine mission box from London and another from Geelong, besides one or two parcels from unknown friends. For these gifts we would express our hearty thanks. The steamer also brought us a fine, nuggety little horse from Norfolk Island, just the very thing for our work here. Tom, as he is called, was landed in a very undignified way, being bundled into a boat with his legs

tied like a pig, and this at midnight too! His fellow-passengers were four sheep tied in like manner. Tom has done some good work since then, and is already a valued addition to our staff.

FRANK H. L. PATON.

P. S.—After much prayerful consideration Mr. Hume has decided to hand in his resignation owing to the state of his health. I make this announcement with great sorrow. Mr. Hume has been with us from the first beginnings of our work at Lenakel, and he is part of it all. I have always found him a most willing and earnest helper, and from the first our relations have been most brotherly. We shall miss him alike in the work and in our home. At his farewell meeting with the natives, Lomai, who interpreted, broke down utterly, and saying, "Let us remember the words of Mr. Hume," he sat down and buried his face in his hands. The whole congregation was in tears, and it must have gladdened Mr. Hume's heart to see the love with which the people regarded him.

Mr. Hume returns to Melbourne and hopes, if his health permit, to complete his course of study for the ministry. It is his hope then to return to the New Hebrides or some other mission field to spend his life in the work he loves so well.

It was his father's wish long ago to educate him for the ministry or the mission field, but the way then seemed closed. Through strange and sometimes unexpected ways God has led Mr. Hume into mission work, and the father's prayers are being answered after many days.

Mr. Hume will always live on in our hearts at Lenakel, both for his own sake and for the sake of his faithful, earnest work. He may go far afield, but he will never be better loved than he is at Lenakel, and our prayers will follow him wherever

he goes. Teachers and taught alike, we all say "God bless Mr. Hume."

F. H. L. P.

TEN REASONS WHY.

THE PSALMS, HYMNS AND SPIRITUAL SONGS OF THE INSPIRED PSALTER DIVINELY AUTHORIZED, APPOINTED AND PRESCRIBED IN THE WORSHIP OF GOD.

(Concluded from p. 343.)

VI. There are express commands in God's Word to sing these songs.

(a) "And he appointed certain of the Levites to minister before the ark of the Lord and to record, and to thank and praise the Lord God of Israel."

"Then on that day David delivered first this Psalm, to thank the Lord, into the hands of Asaph and his brethren."

"Give thanks unto the Lord, call upon His name, make known His deeds among the people."

"Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works." (I. Chron. 16: vs. 4, 6-9.)

The song here referred to is also the one hundred and fifth number in the inspired Psalter.

(b) "Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord, with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped." (II. Chron. 29:30.)

(c) "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." (Ps. 95:1-2.)

But why multiply texts when these Divine songs abound with ascriptions of praise to God, and with urgent calls addressed not only to the Church in her col-

lective capacity, but to all classes of men, to engage in this delightful exercise: "Praise the Lord, O Jerusalem! Praise thy God, O Zion!" "Let everything that hath breath praise the Lord."

But some, while admitting the positive command to sing the Psalms under the former or Mosaic dispensation, may claim that there was a limitation as to the time of their appointment to the Church's Psalmody. But where is the suggestion of such a limitation? They were not written for the Mosaic dispensation alone, for but few of them were written until that dispensation was 400 years old. The book was not completed until it was 1,000 years old. Nearly two-thirds of that age had passed before this system of song had reached completion. Surely there is in this fact the suggestion that these Psalms were intended rather for the Christian than for the Jewish Church. In spirit and in matter they are immeasurably in advance of the times that produced them; aye, far beyond the times which we have reached in some of their revelations. They, and they alone, are emphatically the songs of all ages. No one can find in them the mark of limitation.

VII. The New Testament commands us to sing Psalms.

The duty of praise is very distinctly recognized in the New Testament. "By Him," says the Apostle to the Hebrews, "let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name." (Heb. 13:15.) And again, "Is any merry? Let him sing psalms." (James 5:13.)

In what sense is it reasonable to suppose that the primitive Christians would understand the apostolic direction, "Is any merry? Let him sing psalms"? To assist in determining what is the proper answer to this inquiry, let us propose another question. When our Lord said to

His hearers, "Search the Scriptures," in what sense is it to be supposed that this direction would be understood? No one will pretend that our Lord designed that His hearers should understand Him as instructing them to prepare writings, the matter of which was to be taken from the Bible, which they might consult for their improvement, instead of searching the Holy Scriptures for their edification. Equally unreasonable would it be to suppose that the apostolic directions, with regard to singing Psalms, could be understood by the primitive Christians, as authorizing them to prepare Psalms to be used in the worship of God, instead of those which He Himself had provided in His Word. As the command of Christ, "Search the Scriptures," supposes that there were in existence sacred writings with which those to whom the command was addressed were acquainted, so the apostolic direction, "Sing psalms" supposes that these Psalms were in existence, which those to whom the direction was given were to use. Those Christians to whom the words of the Apostle James were originally addressed knew full well that among the sacred writings which God had given to His Church there was a "Book of Psalms." And the exhortation to sing Psalms would naturally be understood by them as a direction to make use of the Psalms which the Spirit of Infinite Wisdom had already provided. And to this may be added this truth, that the Psalms are much more suitable and appropriate now than they were under the Old Testament; for much of the language employed in them respecting Christ and His Kingdom must have conveyed but a dim and shadowy meaning to Old Testament saints. But in the clearer light of the New Testament these shadows disappear and the rich, golden truths contained in these Psalms shine forth with a beauty and

splendor which delight the eye and ravish the heart of every enlightened student and lover of God's Word.

VIII. We have the example of our Lord and His apostles who sang the songs, hymns and Psalms of the inspired Psalter.

In the gloomy precincts of a dungeon, Paul and Silas at the hour of midnight prayed and sang praises unto God, and at the close of the last Passover and institution of the Lord's Supper, Christ and His disciples sang a hymn. (Matt. 26:30.)

Were it admitted, or proved, that this "hymn" was made for the occasion by our Saviour or by one of the apostles, what authority would thus be furnished for the making of hymns by mere men, and these uninspired?

Certainly none at all. But this "hymn," it is now almost universally acknowledged, was the "Great Hallel," consisting of a number of consecutive Psalms, and always sung at the close of the paschal feast. Says Dr. Clarke: "As to the hymn itself, we know from the universal consent of Jewish antiquity that it was composed of Psalms 113, 114, 115, 116, 117 and 118, termed by the Jews Hallel, from Hallelu—Jah, the first word in Psalm 113. These six Psalms were always sung at every paschal solemnity."

Says Dr. Broadus: "It is interesting to read these Psalms (113-118) in this connection, remembering that Jesus Himself took part in the singing. The term "hymn" must not be here taken in our common sense as differing from a Psalm, nor is there any radical distinction between the two in Col. 3:16 and Eph. 5:19." Barnes says: "There can be no doubt that our Saviour and the apostles also used the same Psalms in their observance of the Passover."

That the Saviour Himself used the Psalms in worship no Christian scholar will deny. Their being sung by the Re-

decmer's tongue confers a glory and wealth upon them above anything human. If they were sufficient for Him in worshipping His Father, they ought to be sufficient for His followers until He furnishes them something else.

IX. We have in addition to all the above two plain, positive, unmistakable commands in the New Testament to sing the Psalms, hymns and spiritual songs of the inspired Psalter.

"Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19.)

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Coloss. 3:16.)

We not only affirm, but have the highest authority for regarding it as an admitted fact, that the songs here referred to are the Psalms and hymns of the inspired Psalter. But inasmuch as these passages are sometimes quoted in support of songs of praise other than the Psalms, we will consider them more fully under Part III. of this discussion, Question 4.

X. As a concluding argument, let it be remembered that the New Testament knows no book of praises other than the inspired Psalter; there is no intimation whatever that another book of songs is needed or would ever be given to the Church. There is neither a direction given to any man to furnish such a book, nor a single promise of the influence of the Holy Spirit to assist any man in preparing one. When Jesus "ascended on high and received gifts for men," He bestowed upon His Church all the gifts necessary for her edification to the end of time. He gave some evangelists, some pastors and teachers; for the perfecting of the saints, for the edifying of the body of Christ.

Now, if it had been necessary for the edification of His Church, is it not reasonable to suppose that among other gifts He would have conferred the spirit of Psalmody? But in vain do we look for the gift of a Psalmist or the spirit of Psalmody. No such office as hymnist is named. The apostles and all who believed through their word had, and still have, the promise of the Holy Spirit to help their infirmities in prayer, and in everything that enters into Christian service save the preparation of songs of praise. There is a promise of the Spirit's help in the offering of praise, for Paul says: "I will sing with the Spirit"; but there is absolutely no promise of His assistance in the composition of matter to be used in praise. Seek for such pledge from the beginning to the end of the New Testament, and you will seek in vain. There is no promise made for the substitution of another system for that contained in the Book of Praise.

If the collection of Psalms, hymns and spiritual songs, which had been the Church's sufficient manual of praise for many generations, had been inadequate to the needs of the saints in the Gospel dispensation, then He who inspired a John and a Paul to make a fuller and clearer revelation of the doctrines of grace would also have touched the lips and tuned the harps of other Davids and Asaphs. The absence of such provision may be accepted as proof of the sufficiency of the existing book of songs to meet and satisfy every possible want in this important part of God's worship.

The conclusion is inevitable. This Book of Praise is the only one that bears the sign manual of the Church's Lord. It is the only one that can point to the sanction of God as the basis of its claim upon the Church of Christ.

JOHN T. CHALMERS.

PRAYER FOR CHINA.

At a conference of Mission Boards and Societies, held in New York on the 21st of September, 1900, it was agreed to invite the churches in the United States and Canada to devote a week to united intercession in behalf of China and the overruling of the present crisis to the enlargement of the Kingdom of Jesus Christ.

The week beginning the 28th of October was chosen, and the appeal was enforced by the following considerations:

"1. Foreign Missions are of divine authority and obligation, and the Church cannot divest herself of responsibility for earnestly sustaining them. There are mysteries in God's providence to us inexplicable, but the heathen are given to Christ by an eternal decree, and the great commission, 'Go, teach all nations,' is unconditional. It is God's own work. He has committed Himself to it and summoned us to be co-workers with Him. The privilege is ours, the responsibility is His. We may trust Him to explain all mysteries and remove all difficulties in His own time. Our present duty is to go forward in His name and prosecute with renewed vigor the work He has already so signally blessed.

"The success and evidences of God's workings in this closing century have been phenomenal. In China, but fifty years ago, there were only six Protestant Christians, yet at the beginning of this year there were 100,000 communicants, besides scores of thousands who accepted the Christian faith, although they had not identified themselves with the Christian Church, or who had lost all faith in the idolatrous practices of their ancestors, and were moving towards the Light. Just before this persecution broke out, testimony was received from many quarters that the interest shown by the Chinese in the gospel was greater and the prospects brighter

than ever before. Now suddenly our hopes are temporarily eclipsed, operations are generally suspended, and many converts have been slain by their benighted countrymen. But nothing new has befallen us. The present difficulties are slight in comparison with those attending the greater persecutions of former days, that were overruled for larger blessing in the days that followed.

"2. They who are most competent to judge are generally agreed that this uprising is anti-foreign, rather than anti-missionary. We are not witnessing a mere outburst of popular feeling, but rather the systematic and definitely directed efforts of those in authority to drive the foreigner into the sea. The masses of the Chinese people are not evilly affected, and are not accountable for this movement. As soon as European Powers succeed in establishing satisfactory relations with the Chinese Government, the missionaries will be welcomed back again by the thousands who have already benefited by their residence amongst them. We have nothing but hope for the future, although we cannot predict the form diplomacy may take, or the direction in which God may lead. Whilst we realize the magnitude of the disaster, and doubt not the ultimate result, yet we feel that at no time in this generation was there so urgent a call for earnest persevering prayer, and so great responsibility thrown upon the Church in this respect.

"3. The destruction of missionary property and the sacrifice of valuable lives in China, at first sight disheartening, is really in line with our Lord's teaching, and with the history of His Church in all ages. When men were looking for an earthly kingdom, Jesus uttered these prophetic words, 'Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth by itself alone,

but if it die it bringeth forth much fruit.' He Himself died that He might be the first born among many brethren, and the history of the Church is a reproduction of His life and death. Witness the persecutions begun so early in the Church at Jerusalem, and so persistently followed up under Roman emperors, which scattered the good seed as by a whirlwind in many lands. The Moravian Church was cradled in the fires of persecution for two hundred years, and thus was purified and fitted for her splendid record in the world's evangelization. In Madagascar at one time Christianity was nearly annihilated by relentless foes, but the Church again revived and developed into a vigorous life. The story of Uganda is recent and familiar. Louis Krapf began his work in Africa by burying his young wife. He wrote home, 'Tell our friends that they have now a Christian grave in East Africa, and as the victory of the Church is gained by stepping over the graves of her members, you are sure that you are now summoned to evangelize Africa from its east side.' The Christian Churches on this continent have now many sacred graves in China, and it is God's call to China's evangelization.

Out of the shadows of night,
The world moves into light;
It is daybreak everywhere.

"The persecutions occurring at the close of this missionary century in Armenia and China are, according to the lessons of the Church's history, a premonition of the coming 'daybreak everywhere.' It is our privilege as Christians to rise higher than mere speculation and recrimination, as to foreign aggression, into recognition of the divine method—'Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die it bringeth forth

much fruit.' God rules this work, and maketh man's wrath to praise Him. The nations are as nothing before Him and cannot thwart His purposes of mercy that are moving towards the New Heaven and New Earth.

"4. We would make special mention of the native converts who are now cast into the furnace, commending them to the love and the earnest intercessory prayer of the Church universal. Many beautiful testimonies have come to us of the self-sacrificing and heroic spirit of large numbers of these Chinese Christians. At the peril of their own lives they have sought to assist and protect the missionaries. When the story is fully told, there will be found instances of Christian heroism rarely equaled. The triumphs of the Cross are not declining either in number or quality. The nineteenth century does not fall behind the first in the numbers who have counted not their own lives dear to them, but sought that, whether by their life or by their death, Christ would be glorified. These last chapters of the Acts of the Apostles will be no less thrilling than the chapters that have preceded them. For the thousands in Northern China that have lost homes and all means of support, we would bespeak generous gifts for present relief as well as loving sympathy and prayer.

"The times are ripe for whole-hearted effort in renewal of work for the evangelization of this great Empire. Divine wisdom and inspiration are needed. Will you not earnestly join in carrying into effect this proposal for a week of united prayer? The Mission Boards need you. China needs you. Christ needs you. And He bids us lay hold on His almighty arm that He may make His power known among the nations.

"Let us come boldly to the Throne of Heavenly Grace, casting ourselves at His

feet in earnest and believing prayer, that He may speedily put an end to disorder, comfort the sorrowing, give His children a courageous and triumphant faith, and enlarge His own Kingdom.

“It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles that thou mayst be my salvation unto the ends of the earth.”

“Signed in behalf of the Conference :

“R. P. MACKAY, Foreign Mission Committee Presbyterian Church in Canada.

“JUDSON SMITH, American Board of Commissioners for Foreign Missions.

“THOMAS S. BARBOUR, American Baptist Missionary Union.”

GROWTH OF CHRISTIANITY.

The following paragraph is taken from a paper read by the Bishop of Ripon at a recent Church Congress in England :

“We stand at the dawn of the twentieth century and we find Christianity stronger to-day. Her adherents in 1800 were perhaps 200,000,000; to-day they are close upon 500,000,000. Not in numbers alone, but in vantage ground of influence she has grown in strength; the Christian nations now wield sovereign influence over 800,000,000 out of the 1,400,000,000 of the world’s population. Measure the Christian influence by area, and we find that for every mile of the earth’s surface governed by non-Christian peoples, four are ruled by Christian nations. Yet Voltaire prophesied that before the opening of the nineteenth century Christianity would have vanished from the face of the earth. If we ask for further evidence of the growth of the Christian Church we have but to look at India, where the Christian converts have grown between 1851 and 1881 from 91,000 to 417,000; to Africa, where a native Church holds an almost

independent existence; to the churches planted by the Christian missionaries of this century, and which now send contributions amounting to from £10,000 to £20,000 for the furtherance of the missionary cause. But more important than all external tokens of growth is the deepening of the unseen hold of Christianity upon mankind. Within the last thirty years an enlargement of the scope of the Christian aim has taken place. Under the shadow of Christianity humane institutions have always flourished, but during the last generation the thoughts of men have turned towards Christian and social ethics in a way before unknown. * * * To meet the new century with its fresh problems and its old-age questions, with perplexing difficulties, its overmastering responsibilities, and its splendid possibilities, I know no better motto for the Church than that which comes down to us from the greatest of Irish saints—‘Christ be with me, Christ within me.’”

HOPE FOR INDIA.

The *Home and Foreign Mission Record* for November, 1900, contains the following translation from an Indian paper named the *Christian*, by Rev. R. McCheyne Patterson, B.D., of Gujrat, Punjab :

One day a European missionary was preaching in the city of Benares. The people stood listening in silence for some time. At last a Brahmin spoke up. “See now, what are these people doing?”

The audience answered, “They are preaching.”

The Brahmin replied, “That is true, but what is in the missionary’s hand?”

“The New Testament,” was the answer.

“Yes, but what is the New Testament?” said the Brahmin. “Wait and I’ll tell you. This New Testament is an axe. It has an English handle, and see how they are cut-

ting with that axe. And what are they cutting? The ancient tree of Hindustan. This tree has been rooted in the soil of the country for thousands of years. Its branches spread over the whole land. It is a most honored, holy tree; but these people come daily and with the gospel axe cut at our tree. Though it is very strong, yet some day this tree must surely fall."

The missionary replied, "You have spoken the truth; but, alas! some handles break, and others gets useless. Then we eall for new handles from home, and time is wasted in fastening them into the axe."

Upon this the Brahmin sighed and exclaimed, "Oh, if this were only the ease the *tree* would get some rest and be saved. But what is the real state of things? Whenever a handle feels feeble or useless it says to itself, 'What shall I do now? I have not the strength left to drive the axe. Shall I give up the work of cutting? No!' Then it looks up to the branches of the *tree* and says, 'Good handles can be got from this same tree.' At once a branch is cut down, a new handle made out of it; the foreign handle is taken out and the Indian handle put in its place. Then the work of cutting down the tree goes on again. Yes, this tree of Hinduism will be cut down by means of those handles which have been made out of its own branches."

N. B.—May the Brahmin prove a true prophet is our fervent prayer. To this end the Young Men's Christian Association of the Punjab has arranged a convention at Gujrat for the 29th September to 4th October. We desire earnest prayer that the after results may be lasting, that many "handles" may be cut out by the Spirit of God and fitted into the "gospel axe." The ancient tree of Hinduism has too long darkened the land; it has sheltered unclean birds, and all around it the foul undergrowth of centuries has been flourishing. When the tree is cleared away

by the gospel axe, the land will be ploughed and got ready for the good seed. Then the harvest will be rich and glorious.

CHURCH UNION IN SCOTLAND.

A very notable event in the ecclesiastical world is the union recently consummated in Edinburgh between two great branches of Scottish Presbyterianism. The Free Church Assembly met on Oct. 30 at 11:30 A. M., and on the same day at 1 o'clock the United Presbyterian Synod met in their respective halls. And on the following day, Oct. 31, 1900, the two bodies came together in a hall specially prepared for that purpose in Waverly Market, and the General Assembly of the United Free Church was constituted by Principal Robert Rainy.

At the time of the union the Free Church reported 1,149 ministers, 1,112 congregations, and 296,089 communicants, and the United Presbyterian Church reported 637 ministers, 594 congregations and 199,089 communicants.

The *Missionary Record* gives the following statistics of the Foreign Missions of this United Free Church:

Foreign Mission fields.....	17
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Ordained European Missionaries.....	128
European Medical Missionaries.....	49
Women's Society's Missionaries.....	106
European Evangelists.....	50
Total European Agency.....	333
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Ordained Native Pastors...	35
Native Licentiates.....	18
Native Evangelists.....	539
Native Teachers.....	1,080
Women's Society's Teachers.	533
Bible Women.....	25
Total Native Agency... —	2,230

Principal Stations.....	156
Out-Stations.	636
Members in Full Communion... ..	41,867
Candidates	13,667
Attendance at 8 colleges and 890 schools.	56,135
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Foreign Mission Income received in Scotland, including Wom- en's Society, and Livingstonia. £113,209	
Received at various Stations abroad	62,533
For Missions to the Jews.....	9,097
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Total (exclusive of Conti- nental and Colonial Mis- sions)	£184,839

NEW YORK BIBLE SOCIETY.

The seventy-sixth annual report contains the following items of interest:

"The systematic canvassing of the city has been continued and with good results.

"The territory covered has been that part of the city lying between Thirty-fourth Street on the south and Harlem River on the north, and Third and Ninth Avenues, extending in the West End District as far west as Riverside Drive.

"Considerable work has also been done in the Borough of the Bronx, and we are now visiting the tenement houses on the East Side between Third Avenue and the river, working south from Harlem Bridge. Our canvassers have visited 33,324 houses, 40,789 families and servants, among whom 1,270 Bibles were placed. The results of the canvass show a percentage of ten and three-quarters among Protestants who were without a Bible in their homes. Of persons receiving a Bible in this canvass, eighty per cent. paid a part, if not all, of the price of the same."

"The work of the Society, as carried on by the Immigrant Committee, has, during the past year, been arduous, but produc-

tive of far-reaching results for good.

"Up to October 781 vessels had brought to the Barge Office 399,100 immigrants, an increase over the previous year of 118,377.

"The problem set for our committee to solve is to see that among so large a number of immigrants, representing every nationality and about every type and condition of human life, the Word of God is intelligently distributed where it is likely to do the most good to the recipient and the community in which the immigrant ultimately finds a home.

"The distributions during the past year amounted to 19,633 volumes, embracing twenty-one different languages."

BRITISH AND FOREIGN BIBLE SOCIETY.

The Ninety-Sixth Report of the British and Foreign Bible Society is a most encouraging record of work done for the circulation of the Word of God throughout the world. An interesting page of the Report is that which tells of a visit to the Soudan by the Egyptian assistant agent of the Society, Rev. A. A. Cooper, a Scotchman, and the establishment of a depot at Omdurman with two colporteurs to circulate the Bible in and about the old capital of the Khalifa. The report by the Rev. Dr. Kean, formerly our missionary to the Jews at Alexandria, tells of a circulation of over half a million copies of Holy Scripture in the Russian agency. Of that circulation 18,375 copies were in Hebrew and in Jargon for the Jews—a very noteworthy result. Several new languages appear for the first time on the Society's list of translations, among them Toro, for a people west of Uganda, and Nyoro, for the country northwest of Uganda. From the editorial report contributed by Canon Gudlestone we gather that there are now 100 languages and dialects in which there

are complete Bibles, of one or more versions. There are now 305 languages into which the Society has directly translated the Bible, while it has aided in the preparation or circulation of Scriptures in sixty-eight others, making a total of 373, counting versions prepared by other societies like the American Bible Society and the National Bible Society of Scotland.—*Home and Foreign Mission Record.*

DISCOVERY OF A NEW TRIBE IN AFRICA.

The *Chronicle* of the London Missionary Society for June, 1900, contains the following item of interest: The agent of the Basle Missionary Society, which has several stations among the Bakoko people in the South Cameroons, has recently undertaken a journey which has brought him into contact with the Bati, a tribe hitherto unknown, living in the interior. After a toilsome march of four days through primeval forest and treacherous swamp he reached the tribe, and was hospitably received by the chief. The Bati are an intelligent, vigorous, handsome tribe, with remarkably bright eyes, and noses less flat and broad than most other tribes, and as they gathered round him in numbers, as soon as his arrival had been made known by means of a drum, he had a good opportunity of studying their faces. Both men and women wear their hair long and skilfully plaited. Leaf-aprons form the only dress for women, while men wear either European shawls or native ones made from the bark of trees, and very durable. Many of the women paint the body all over with white clay or powdered red wood, which gives them a very ugly, even uncanny, appearance; and by way of ornament, those of rank among them wear round the neck a massive brass collar weighing about five

pounds, of native manufacture. In former years the tribe dwelt further inland, but, like all the interior tribes, they have been moving nearer to the coast—a fact to be borne in mind for future operations. Various paintings, rudely executed, were found on the walls of the chief's hut, and as for music, the chief is very fond of his guitar, which he plays with remarkable precision. In response to his inquiry about their worship, the visitor was taken to the sanctuary of their fetish, which consists of two large animal figures, leopard and serpent, rudely carved out of the trunk of a tree. On a stated day in the year the fetish is carried into the village and presented to the assembled people, whereupon the ceremony of initiating their young men into the mysteries of their worship takes place, the sign being an incision of the skin visible for life, to which certain privileges are attached.

In the evening the stranger was invited to witness a dance, which was entertaining enough for a while, but he was sorely grieved to see that spirits were surreptitiously handed round. Before the people dispersed he gave them a gospel address; and though he found the return march most exhausting, he felt amply compensated for what he had undergone by the value of his discovery.

A LETTER.

DEAR BROTHER:

In the November number of *OLIVE TREES* it has seemed good to you to publish an article from Mr. George Elder, of Passakeag, N. B., in which he asserts that my statement as to St. John congregation in 1892 was "misleading."

I maintain that my statement was no more misleading than are the statistics of many of our congregations, as published in Synod's minutes.

I happen to have in my scrapbook a clipping from the *St. John Telegraph* of May 16, 1892, in which there is a reference to the communion services, which had just been held in the St. John R. P. congregation. I transcribe it in full that you may see that I have as good a warrant for my statement as other ministers have for what they publish as statistics:

"The Communion services held in the St. John R. P. congregation yesterday were unusually interesting. In his concluding address the pastor, Rev. A. J. McFarland, feelingly referred to those members who had been removed by death during the past year, and also to those members who had been prevented by sickness from enjoying the present commemoration of the Lord's Supper. Allusion was made to the various organizations in the congregation and the gratifying results each had achieved by well decided and sustained effort. The congregation was commended for their public spirit, as indicated by their zealous participation in every benevolent and reformatory enterprise, while at the same time their devotion to the distinctive principles of the Church was steadfast and unwavering.

"The most substantial proof that the members and adherents had the courage of their convictions was shown in their steadily increasing liberality.

"The following brief summary of contributions for the year ending April 30 was given:

For three Foreign Missions.....	\$233
For Home Missions, including Freedman's Mission in Alabama, Indian Mission in Indian Territory and Chinese Mission in Oakland, Cal.....	240
For Ministers' Aid Fund.....	450

For Church Building Fund.....	\$125
For British and for Bible Society.	72
For miscellaneous enterprises...	380
For Pastor's salary.....	1,200
	<hr/>
	\$2,700."

Mr. Elder refers to the donations of Mrs. Stevenson as money that was not given because she was a church member. All of her liberal gifts are not included in the above summary for that year, but those which are included were given because she was a Covenanter and to help the Covenanter cause and Covenanter workers.

And I may also say that there were special contributions besides those of Mrs. Stevenson.

A. J. MCFARLAND.

BEAVER FALLS, PA.

If the foregoing letter is read, as it should be, in connection with "An Explanation," which appeared in *OLIVE TREES* for November (p. 347), it will be seen that they indicate simply a conflict between individual opinion and official instructions. Mr. Elder is evidently of the opinion that a congregation should only be credited in its statistical report to Synod with such contributions as have passed through the hands of its Treasurer. Dr. McFarland, on the other hand, is able to show that according to the instructions of Synod on its official blanks, all moneys contributed to the schemes of the Church by a member of the congregation, through any channel, should be reported as contributions of the congregation. This being the case, the statement, in an article on "Reformed Presbyterianism in the Lower Provinces" (*OLIVE TREES*, p. 279) as to the financial condition of St. John Congregation in that particular year, 1892, is accurate as a matter of history.

The date on the wrapper of *OLIVE TREES* shows the time to which the subscription is paid.

EDITORIAL NOTES.

—OLIVE TREES completes its fourteenth year with this number. Very cordial thanks are due, and are extended, to brethren in the ministry who have enriched its columns with papers on missionary and kindred topics. Nor is the valuable assistance of others who have contributed items of news in regard to the work of the Church overlooked. The year 1900 has been peculiar in this respect, that it has been singularly barren of letters evidently written to find fault and depreciate the value of the magazine. If it has accomplished any lasting results, as an evangelistic agency, the glory belongs to the Redeemer and Head of the Church.

—OLIVE TREES is not indifferent to the expressions of good will that have been received from many friends throughout the Church. It is not necessary to fill these columns with extracts from letters that were not intended for publication. A sentence or two will give the burden of them all: "Allow me to express my sincere and heartfelt regret at learning that OLIVE TREES is to be discontinued. Will we have nothing to take its place? * * * I for one deplore the necessity, if there is necessity, for its discontinuance." "I am very much gratified to know that you have received so many words of encouragement from those interested in the Missions, and that you will continue for another year, and, I trust, for many years to come. I take a great deal of pleasure in reading the news your magazine contains. For myself, I felt that I would have been at a great loss if you had given it up." "I am more than glad that you have decided to continue the publication of OLIVE TREES, for it would be greatly missed in our home." "I like the suggestion made by 'Cash,' that the terms of payment be

strictly in advance, except in case any one should state that he is not able to pay at the time." In *Mission News* (Belfast, Ireland) for November, Mr. J. B. O'Neill, the editor, and an earnest advocate of Foreign Missions, has the following appreciative note: "The great amount of labor involved in the preparation, month by month, of a missionary magazine so readable and stimulating as OLIVE TREES or the *Herald of Mission News* (its former title) can only be correctly estimated by those engaged in similar work. Missionary literature has greatly increased and missionary magazines are numerous, but very few of them have been animated with so lofty, devoted and inspiring a spirit as OLIVE TREES. * * * We earnestly trust it will be found possible to continue the publication of the magazine. Its discontinuance would be a great loss not only to the Covenanting Church in America, but to the great cause of missions generally."

—OLIVE TREES requests the continued support of the Church on the ground of its out-and-out consecration to the missionary enterprise. All avails, after meeting the cost of production, which does not include the slightest remuneration for editorial labor, will be devoted to some department of gospel work. It does not set itself up as a rival of any other paper, but simply asks for items of news in regard to the evangelistic operations of the Church at home and abroad. It claims to be and wishes to be recognized as a missionary journal, in the fullest sense of the term, not only reporting what is being done by the Reformed Presbyterian Church to bring the nations of the world to confess the Anointed of the Lord as their Saviour and King, but also gathering from all

sources full and reliable information as to the efforts of other Christian denominations in the same direction.

In asking the co-operation of the ministers of the Church, OLIVE TREES does not wish them to become soliciting agents, but requests them simply to let their congregations know that there is such a magazine and that it is worthy of their support. Their co-operation is desired on the broad ground that the success of the missions depends, in the way of human means and instrumentalities, on the missionary spirit of the ministry. Listen to what Mr. J. R. Mott says on this point: "A special responsibility rests upon the home pastor because he has been divinely appointed to lead the forces. He holds a key position. If he lacks the missionary spirit; if he is not fully persuaded that the cause of missions is the cause of Christ Himself, his church will not be missionary. * * *

When the pastor gives much information to his people and systematically presses the claims of the world upon them, the people become missionary. * * *

"There are striking examples in all Christian countries showing what one pastor can accomplish who devotes himself with conviction and enthusiasm to the cause of the world's evangelization. The methods which such pastors have employed are reproducible by any pastor. The missionary pastor has abandoned the merely occasional missionary sermon and makes missions the fiber and substance of his teaching. Much personal effort is put forth in his parish. The missionary work is thoroughly organized. Scriptural habits of giving are cultivated. The people are taught to offer continual prayer for the extension of the Kingdom of Christ. * * *

It takes spiritual energy to stir up spiritual energy. Only fire kindles fire." (The Evangelization of the World in This Generation. Pp. 190-194.)

—Every reader of OLIVE TREES is familiar with the name of Telgie Ibrahim. She has completed her ten years of school at the Deaf and Dumb Institution, but will require some assistance till she can obtain suitable work to support herself. Not only missionary societies, but individuals interested in this unfortunate girl are invited to contribute something for this purpose. All remittances should be made to Miss Mary A. Sterrett, 3343 Ludlow Street, Philadelphia, Pa.

—Grateful acknowledgment is made of £4.10.0 from "three friends in Belfast," Ireland, towards the support of an orphan girl in Miss Cunningham's school, Suadia, Syria. The money has been put into the hands of Treasurer Walter T. Miller.

—The friends of Dr. John G. Paton will be glad to know that his health is improving. His physician is unable, after careful and repeated examination, to find any trace of organic disease or of any permanent bad effects produced by his late serious illness in Canada, and has given him permission to resume work in towns or centers of easy access by rail. In a letter received only a week or two ago, the Doctor wrote that he had his first trial of real work at the orphan homes of Scotland, Bridge-of-Weir, on Sabbath, Nov. 4, and it was his intention, if none the worse for those services, to conduct more meetings. Every one will thank God for his recovery.

—At the request of Rev. D. C. Martin OLIVE TREES makes the following announcement to its readers:

At a meeting of the sub-executive committee of the National Reform Association, Dr. David McAllister's resignation as Treasurer was accepted. His enforced retirement called forth many expressions of regret, and a record was made of his long and faithful services. Rev. Dr. R. C. Wylie was appointed Treasurer,

and all remittances for National Reform should be sent to his address, 810 South Avenue, Wilksburg, Station D., Pittsburgh, Pa.

—*The Evangelization of the World in This Generation*. By John R. Mott. New York. Student Volunteer Movement for Foreign Missions.

We are greatly indebted to the author for a copy of this book, a clear and conclusive exposition of the watchword of the Student Volunteer Movement. He begins with a definition of the watchword, and then in a series of luminous chapters discusses the obligation to evangelize the world, because all men need Christ, because those who have the gospel owe it to all men, and because to evangelize the world is essential to the best life of the Christian Church; difficulties in the way of evangelizing the world, on the mission field, and within the Church or the home field, such as want of unity, worldliness, and need of missionary pastors; the possibility of evangelizing the world in this generation, in view of the achievements of the first generation of Christians, in view of some modern missionary achievements, in view of the opportunities, facilities and resources of the Church, and as viewed by leaders of the Church; and factors essential to its accomplishment. This very meager outline of the contents of the volume will give some idea of its value. It ought to be in the hands of every one who wishes to serve his generation according to the will of God.

—The Fleming H. Revell Co., New York, Chicago, Toronto, have sent us *The Gist of the Lessons*. By R. A. Torrey.

This is a pocket edition of an exposition of the Sabbath School Lessons for 1901, and costs only 25 cents. "The purpose of this little book," writes the author, "is to furnish busy men and women with the text of the lessons, and suggestive comments

upon them in such a form that they can always carry them with them, and thus improve spare moments on the trains, street cars, in the home, everywhere."

This Firm asks us to call attention to some new books that have just been issued or will soon appear from their press:

The story of the siege of Peking is to be told by the Rev. W. A. P. Martin, author of *A Cycle of Cathay*, and famous as a missionary, jurist and teacher. Dr. Martin was within the walls of the British Legation all during the terrible siege, and he kept a careful record of it as events proceeded. He had been in the employ of the Chinese Government, as president of the Imperial University, for a great many years, but says that in spite of that fact the Chinese would have been delighted to cut his throat at any time they could have gotten hold of him during the recent trouble.

A new life of Mrs. Catherine Booth, founder of the Salvation Army, by W. T. Stead, editor of *The English Review of Reviews*. The author's inimitable skill in character sketching is proverbial. It is evident throughout this study of a remarkable life. "I have laid little stress upon the punctilia of chronological sequence," says Mr. Stead in the preface, "but have endeavored to enable the reader to realize the woman as she was, the work that she accomplished, in order that they may form an estimate of the extent to which her influence contributed to the shaping of the England of to-day."

The story of the pathetic career of Pandita Ramabai, the noted widow of India, is told in a new book by Helen S. Dyer. The struggles of this girl in her youth, with poverty and privation, the triumphs of her missionary work among her own people—all of this and more is told in the book, strongly and effectively.

We recommend these volumes.

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A FINE NEW YEAR'S PRESENT FOR THE CHILDREN.

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